

THE
CONVERTED CATHOLIC.

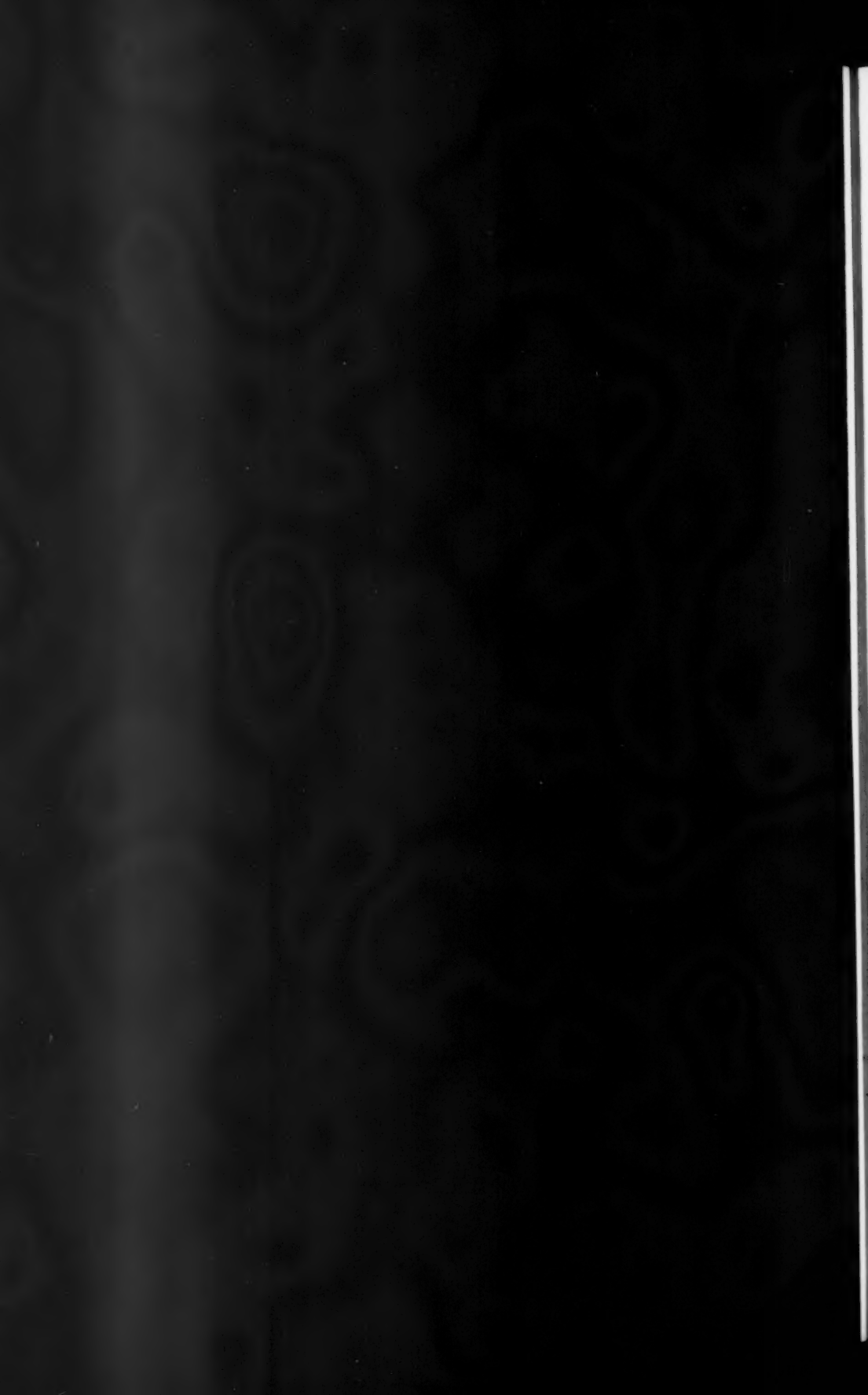
EDITED BY FATHER O'CONNOR

"When thou art converted, strengthen thy brethren."

VOLUME XII.

JANUARY TO DECEMBER, 1895.

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... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XII.

JANUARY 1895.

No. I.

EDITORIAL NOTES AND COMMENTS.

A Happy New Year to our readers. May the Lord our God crown the year with His goodness to each and all of them, and may it be a year of rest, peace and prosperity unto our land.

With the divine guidance this magazine will be better and do more good this year than any of the preceding volumes. We hope all our present subscribers will go with us from month to month sowing good seed and uprooting the bad weeds of human nature and Romanism, and that through their co-operation many new friends will be added to our list and become regular readers.

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This magazine does not print scandals, but we quote Father Ducey this month as an authority on the morals of his brother priests. He knows it all, and we simply report what he says.

The Mayor Worshipping Corrigan.

When Cornelius knelt down before Peter to worship him, as we read in the tenth chapter of Acts, the Apostle said, "Stand up; I myself also am a man."

When a few years ago the Mayor of this great city of New York, Hugh J. Grant, of Tammany Hall, a man devoid

of culture, knelt before Archbishop Corrigan on the platform of Cooper Union in the presence of 2,000 citizens, the Archbishop did not tell him to stand up, for he also was a man who should not be thus worshipped or revered. He is the son of a saloonkeeper, as is Mayor Grant himself. Corrigan did not say this, but proudly accepted the public homage offered him by the official representative of this great city. That disgusting exhibition of prostitution of high office opened the eyes of American citizens, and they have kept them open ever since.

The election last November and the frightful corruption in the Tammany-ized police force are indications of the fate that awaits the Roman Catholic Church in this country if the American people will continue to keep their eyes open to the iniquity of the Papal system—and we believe they will.

Infamous Roman Catholics.

The Chicago *New World*, "the official Roman Catholic paper of the Province," in its issue of November 10, 1894, said editorially: "It has to be admitted that the number of Catholics and Irishmen implicated in the revelations

made before the Lexow Committee in New York is much greater than we would like to see.' But it takes comfort in the fact that Mr. Goff, counsel for the committee, is also an Irishman and a Catholic. It does not say that Mr. Goff is only nominally a Roman Catholic, while all the Tammany rascals are devoted sons of "the Church," which has shared in their foul robberies. Those sons of "the Church" are now relegated to the private station of life, where they should be kept forevermore.

Immoral Roman Catholic Priests.

This time it is not Protestants who make charges of immorality against the priests of New York, but one of their own number, Rev. Thomas J. Ducey, rector of the little fashionable church of St. Leo on Twenty-eighth street near Fifth avenue. In a communication written by himself and handed to the representatives of the press and published in all the morning papers of the city, December 7, 1894, he said that he himself had never been a frequenter of disreputable places, but the police—Inspector Williams, Captain Westervelt and others—could give to the Senate Committee that has exposed the corruption in the city, information—"ecclesiastical information"—of the priests, and perhaps bishops, that frequent those places. Father Ducey even names the houses where those priests spend the money they receive for masses for the souls in purgatory. The Church of Rome is sometimes referred to poetically as the ship or "bark of Peter." What an infamous crew is manning it in New York! May God hasten the day when the Catholic people who are deceived and ruined by those bishops and priests will learn that the Church of Rome is not the Church of Christ, but a rotten and corrupt system of paganism that uses the name of Christ for the vilest purposes. The bark of Peter in New

York, and everywhere throughout the world, is a pirate that has looted the holy Church of Jesus Christ, the assembly of believers everywhere who have learned to follow Him and whom He has blessed with the righteousness of God. Any Catholic who repents of sin and turns to the Lord Jesus by faith, calling on His Name for help in the hour of need, can become His disciple without the interference of Roman Catholic pirates.

Charging Ducey With Insanity.

The New York *Sun*, the organ of Tammany Hall and the defender of Archbishop Corrigan, in its issue of December 8 said Father Ducey must have been insane to make such a statement regarding the priests of the city as he did in the paragraph referring to the police, "ecclesiastical information and disorderly houses." The following is the editorial note in the *Sun*:

"It is not possible to read the formal statement published yesterday by the Rev. Thomas J. Ducey and avoid the conclusion that that unfortunate priest has become insane. The only proper place for him at the present time is a lunatic asylum."

The *Tribune* of next day published the *Sun's* note and asked Father Ducey what he had to say respecting it. "It is unworthy of notice," he replied. But I may have something to say in regard to that and also to other things in a few days." But he has said nothing since. There is evidently a truce established—an armed neutrality, as it were.

Please Renew Your Subscriptions.

Nine-tenths of all subscriptions to THE CONVERTED CATHOLIC expired last month. Some have already renewed for this year, and before the month is out we hope all will remit the subscription. Their prompt attention to this request will greatly help us and spare us much anxiety. If they renew their subscriptions in good season we can devote more time to the spiritual part of the work.

AN APPEAL ON BEHALF OF CHRIST'S MISSION.

The writer of the following letter, an Elder in the Second United Presbyterian Church, Jersey City, N. J., is one of the good friends of Christ's Mission who contributed \$100 to the building fund. When the effort was made last month to raise \$500 on the debt so as to reduce the amount of the mortgage to \$10,000, this good friend sent ten dollars with this letter :

JERSEY CITY, N. J., Dec. 10, 1894.

DEAR SIR :—I have long wished to do more to help the good cause in which you are engaged, besides contributing my own mite.

I feel sad when I think how you are crippled in your work for the want of funds, and would like to pay off the whole debt if I could. I believe in preaching the Gospel to the heathen, but as I cannot do that in person I give a mite to help those that go to distant lands ; I believe in home missions and give something for that cause ; I believe in educating and evangelizing the colored people of the South, and so I help to send men down there. But what shall we do with our brethren and sisters of the Roman Catholic faith who are so hard to reach and so easily offended by the Gospel ? We do not want to offend them, but to win them to Christ. Now as I and others feel that we cannot reach them, and the work ought to be done, therefore I believe in helping those that can reach them.

For many years I have observed the work of Mr. O'Connor in this direction, and its success is apparent to all. He has proved himself wise in conducting it, and I think he should be sustained by all American Christians. The debt on Christ's Mission should be paid off, thus relieving him of that anxiety and leaving him free for his spiritual work. More than that—means should be afforded him to push the Lord's work with all

vigor. There are many who read this who could give ten dollars, or five dollars, or even one dollar. Will you do it, my brother, my sister ? You will be none the poorer ; nay, you will be richer, because you are lending it to the Lord, and he pays good interest. What will you do ? I think something could be done if an honest effort be made by those who are interested in the work. Here is what I will do : I will renew my subscription to **THE CONVERTED CATHOLIC** and pay for three other subscribers, and give ten dollars towards paying the debt on the building. Praying the Lord to put it into the hearts of many who read this to make this plan a success, and wishing them all a Happy New Year, I am, their brother in the Lord,

D. BLACK.

[We hope and pray that many other friends of this cause will follow Mr. Black's example and help us to push on the work, as he has done. We have no salary, even for personal support, and no means of carrying on the work but the generosity of the friends who are interested in the cause. We need not say more on the subject. J. A. O'C.]

Kind Words from Great Divines.

One of the most honored Presbyterian ministers of Brooklyn, who has been pastor of his church for over forty years, in renewing his subscription to **THE CONVERTED CATHOLIC** sends an additional dollar for the free circulation of the magazine, and adds : "I usually read my copy from cover to cover as soon as I receive it." It is a striking coincidence in the use of words that this was the very language of the late Rev. Dr. Howard Crosby to us personally more than once, and we have a letter of his written a short time before his death in which he said : "I read every word of **THE CONVERTED CATHOLIC** the day it comes to me, and always wish there was more of it."

REASONS FOR RENOUNCING ROMANISM AND WITHDRAWING FROM THE PRIESTHOOD.

BY REV. JAMES A. O'CONNOR.

MY early training for the Roman Catholic priesthood in Ireland and France and in St. Mary's Seminary, Baltimore, Maryland, and my ordination as a priest of the diocese of Chicago in 1871 are so well known to the readers of THE CONVERTED CATHOLIC that it may seem like repeating an old story to refer to the subject again. But since I first began to write for the public—commencing with a series of "Letters to Cardinal McCloskey" in the *New York Witness* in 1881, which a few years later were published in book form, and continued in two series of "Letters to Cardinal Gibbons" published in this magazine—many new readers of this periodical have become interested in the work, and for their benefit, as well as for the pleasure of old friends, I have thought it advisable to give a brief account of my entrance to the priesthood and the methods used in the Roman Catholic Church to prepare young men for the exercise of the ministry in that Church.

When I was quite young, only six or seven years old, I was taught the Roman Catholic Catechism, Butler's Catechism, which later in life I was told by Father Lawlor of St. Brendan's Seminary, Kilarney, was the best compendium of Roman Catholic doctrine ever published. Father Lawlor subsequently became a professor of theology in Maynooth College, Ireland. Later still in life I learned that Bishop Butler, the author of the catechism, had renounced the priesthood, had become a Protestant and married an estimable lady who was connected with some of the best families in Ireland.

At this early age I had learned Butler's Catechism by heart, and before I was eight years old I went to confession to our old parish priest and received my

first communion and was confirmed by the bishop. At my first confession I had no particular sins to tell beyond the usual boyish pranks—disobedience to parents, omission of morning and evening prayers, neglect to attend mass on Sundays and an occasional quarrel with boys. These "sins" were told to the priest in perfect sincerity, with much contrition and a firm purpose of amendment.

Among the "sins" confessed, I remember, was that of neglecting to go to mass on Sunday. This is a "sin" that even the most devout Roman Catholics frequently confess, even though it may have been many years since they were "guilty" of it. The reason is that the Roman Catholics who frequently go to confession, such as monks and nuns and pious women among the laity, might not have committed any grievous sin since their last confession, and therefore would have only "venial sins" to tell the priest. As venial sins do not constitute matter for absolution they cannot receive the sacrament of penance unless with the venial sins they also confess some "mortal" sin of their past lives, which they may have confessed a hundred times before, and for which each time they received priestly absolution. Wilful neglect to hear mass on Sunday is a "mortal" sin, and that is the easiest and least compromising to confess in order to receive absolution. The absurdity of this practice did not strike me until I was ordained a priest, and then, like other priests, when I went to confession I could fall back upon the "sin" of neglecting to say the office of the breviary, if there were no more grievous faults to confess, which was seldom the case. I have heard the confessions of many priests in my time, and the less said about them the better.

While these reminiscences are in the hands of the printer for this issue of *THE CONVERTED CATHOLIC*, Father Thomas J. Ducey, rector of St. Leo's Roman Catholic Church, New York, makes such damaging statements regarding the priests of this city that anyone can understand how loathsome the confessions of such priests must be. Every priest who has heard other priests' confessions knows all this—and more.

Priests usually have no "venial" sins to confess. They do not trouble themselves about such trifles. But the scrupulous souls among the laity are not satisfied until they confess every fault that tends in the least towards mortal sin. Though they cannot receive absolution for these small sins they do not know at what point the "venial" ends and the "mortal" begins. Neither does the priest. No Roman Catholic theologian can give a definite answer to the question, When does a venial sin become mortal? There are many opinions on the subject, but there is no fixed time or space that marks precisely when one runs into the other. All that Roman theology teaches is that the priest can forgive a mortal sin, however heinous, but cannot give absolution for a venial sin, which need not be confessed if the penitent had not a scrupulous conscience. Intelligent Roman Catholics should think on the inconsistency of this presumed priestly power.

Butler's Catechism told me in those days of my youth that "a grievous offence or transgression against the law of God" is called a "mortal sin," because "it kills the soul and brings everlasting death and damnation on the soul;" while venial sin does not kill, but only "hurts the soul by disposing to mortal sin." Furthermore I was taught by this catechism that the gravity of an evil action was intensified by being perpetrated on Sunday. The question was, "Is the sin the greater for be-

ing committed on Sunday?" and the answer was, "Most certainly."

That this is still the teaching of the Roman Catholic Church was illustrated by Rev. Henry A. Brann, D.D., rector of St. Agnes' Roman Catholic Church on East Forty-third street, this city, when in company with another converted priest I called on him for tickets for the service in his church, the feast of St. Agnes, in February, 1893, when Bishop McQuaid preached and Archbishop Corrigan, Bishop McDonnell of Brooklyn, and a score of priests were present. Father Brann received us as intelligent gentlemen who called on him for press tickets that would give us good seats, and he detained us for half an hour while eulogizing the parochial school system. We listened with apparent interest, and when he had concluded he illustrated the necessity of parochial school teaching as distinguished from the public schools by saying that a Catholic boy who had done wrong or was guilty of sin would realize the gravity of the offence more keenly if told by his teacher that the day in which the transgression occurred was, for example, Good Friday, the day on which our Lord died, or the Lord's day, Sunday. That, said he, would be an appeal to the boy's faith that would restrain him from future transgressions. "Don't you think so?" he said to me.

Very quickly and forcibly I replied, "Not at all. That is one of the reasons why the American people will never consent to allow public money to be given to your schools. You teach a false and unchristian system of morality. A sin is a sin whether committed on Friday, Sunday, Monday or any other day of the week."

Father Brann's face grew scarlet, but he tried to recover his ground by the question, "Don't you think the sin is greater by being committed on a holy day—for example, is it not a greater

sin to get drunk on Sunday than on any other day of the week?"

His manner was embarrassed and I replied good-humoredly, "It depends on the kind of a drunk. If it is a case of intoxication it is as bad on Sunday as on any other day of the week, no more or less; a drunk is a drunk whenever it occurs, and the drunkard's sin is as great on Wednesday as on Sunday. That is another instance of the immoral teaching of your Church. Your standard of morality is totally different from that of the American people, and they will never endorse such doctrine by giving support to your schools. Your illustrations, Father Brann, condemn your system in the minds of all Americans."

At this he arose and said he had no more to say. When leaving I told him that he had said enough to justify Protestant Americans in their opposition to the Roman Catholic parochial schools, which could not, with such teaching, produce good citizens or good Christians. And thus the interview ended.

[TO BE CONTINUED.]

Preaching to the Mechanics.

Several Councils of the Junior Order of American Mechanics of Philadelphia invited the Editor of THE CONVERTED CATHOLIC to preach their annual sermon at the Norris Square Methodist Episcopal Church, Philadelphia, of which the Rev. Joseph B. Graff is the honored pastor. The invitation was accepted and the sermon delivered to a crowded congregation on Sunday, November 25. The following report of what was said appeared in the *Philadelphia Press*, November 26, 1894:

Rev. Mr. O'Connor paid a glowing tribute to the public schools and our other institutions. "How can we preserve them?" he asked. "I believe, under God's guidance, the Order of United Mechanics will help to solve the problem. We cannot do much with the immigrants who come to our shores,

but in the public school we can do much to mould their children into good American citizens. There the Hungarian, German, Irish, English and children of other nationalities meet on a level, and I don't know any other institution so well qualified to mould these different phases of life into a homogeneous people as the public school.

"Recently the Supreme Court of this State rendered a decision on the status of nuns in our public schools. In one of the boroughs of this State, in which the Roman Catholics are in the majority, Roman Catholic nuns were employed to teach. They wore their distinctive garb in the school. They were paid for their services with public money like all other teachers, and Protestant children were compelled to attend these schools and hear the doctrines taught. These doctrines in times past were held not to be for the best interest of the human race. The Order of United American Mechanics brought the legality of the proceeding before the Supreme Court, which decided that the borough in question had the right to hire these nuns as teachers, but that they had no right to teach distinctively Catholic doctrines in regular school hours. Judge Dean gave that as the judgment of the Court. Judge Williams dissented and held that the distinctive dress worn by the nuns was in itself sectarian teaching. What does this decision mean, but that the distinctive doctrines of a Church, which says it is the only true Church, may be taught in our schools? I am glad that the Order of American Mechanics has decided to ask the Legislature to amend the law in accordance with their own ideas, and that if the Legislature should prove recreant to its trust in this matter the Order is prepared to appeal to the people of Pennsylvania. If the people of Pennsylvania do not take action in the case I feel sure the people of the United States will."

A SAD STORY OF LIFE IN A CONVENT.

BY MRS. JAMES A. O'CONNOR.

I write the following true story hoping it may be of benefit to some of my Roman Catholic young friends who, perhaps, are keeping company with Protestant young men, that it may open their eyes to the folly of believing all that their priests tell them, beseeching them to be independent of them in such matters and judge for themselves. This life story, though it reads like a romance, nevertheless is perfectly true, as I knew all the parties concerned and have the facts from them.

In the South of Ireland lived a priest, a granduncle of mine, a large-hearted, wholesouled man, who devoted all his time to the welfare of his people, according to his light, seeing after their temporal and spiritual interests and giving special attention to education. He had no parochial school, but there was a good national school and the convent school, the sisters who taught being paid by the government.

American tourists who travel in Ireland never fail to visit that beautiful far-famed spot, the Lakes of Killarney, whose bewitching scenery leaves an impression of loveliness on the mind that can never be forgotten. Those heather covered hills and lovely cascades among the lakes are as romantic and beautiful as any scenery in the world. The old town of Killarney is not much in itself, as the richest man in the place, Lord Kenmare, a Roman Catholic, owned nearly all the town and spent little of his time in Ireland. He crushed the people with high rents and would make no improvements. Like other Catholic landlords he took no interest whatever in the people. But times are changed in Ireland. That landlord is now a poor man, and his tenants are better off than ever before. The poor Roman Catholics are

getting their eyes opened, even so far that they are willing to hear the Gospel that gives them true liberty and makes them fit for freedom. But to my story :

In this little town nearly fifty years ago the Roman Catholic bishop was building one of the finest cathedrals in Ireland. Work had to be stopped, however, for lack of money to finish the building. My grandfather was the contractor. Just then this priest volunteered his services to go to America and collect funds for the building. His bishop was delighted, because he knew he would succeed in anything he undertook. All the arrangements—letters of introduction, etc.—for the priest's visit to this country being made, he left his home and friends for a two years trip to the new world. In those days there were no ocean steamers, no ocean grey hounds, and he was nearly three months crossing the Atlantic. He had a pretty fair voyage, until they were near the harbor, when the ship was discovered to be on fire. His description of that dreadful event, which I have often heard from his own lips, I have never forgotten. A large number perished, but he, being a very powerful man and a good swimmer, swam ashore and was saved. After telling of his marvelous escape he would laughingly remark : "I was the poorest immigrant that ever landed on American soil. I had on only a shirt and trousers, as I would be unable to swim with more clothing on." All he possessed went down with the ship, except his watch, which he put in his trousers pocket. He was cared for by loving hands and brought to the house of one of the parish priests of this city. But he lost all his letters and credentials, and had to wait patiently until he received others from Ireland.

In the meantime he was not idle,

About six years before this time his niece had married a young man in Ireland and came to this country to live. The priest enquired for her and learned that she and her husband were both dead, but that they had left a little girl baby, who had been placed in one of the city institutions. He at once began a search for the little one, and succeeded by finding her in a Protestant orphan asylum. He often told how he found the little one with large brown eyes and golden hair, reciting a verse of Scripture—"God is love"—how he brought her back with him to Ireland and raised and educated her as his own child.

This child grew up to be a beautiful woman—tall and graceful. When seventeen she graduated from boarding-school with honor. But being of a very independent spirit she would not consent to live an idle life with her uncle. She wanted to earn her own living, and having a taste for millinery she learned that business and in a short time obtained a good position.

After a time she became acquainted with a Protestant young man and they became deeply attached to each other, and in course of time were engaged to be married. When she was twenty the young man wished to be married, and it was then for the first time that they spoke about the difference of their religion. Never before in the three years that they had been keeping company was the word religion mentioned. He was brought up by a strict Presbyterian family, and was himself a church member, she a devout Roman Catholic. After much deliberation they came to the conclusion that they could be married and be happy without disputing religion. She could go to her church and he to his. They loved each other so that they could not think of separating. Being a devout Catholic the young lady went to confession to

her priest, who knew her from a little girl, and he frightened her almost to death by telling her of the awful life that awaited her if she married a heretic; that God's curse would be on her for not heeding the warning of divine providence in her marvelous escape from a Protestant institution in America; and finally that God had called her to be His bride and that her duty was to enter a convent.

The poor girl, as she in after years spoke of this with tears in her eyes, would say, "What a fool I was." Nevertheless that priest decided that she should never marry that Protestant young man. He told her uncle, the priest, about it, and between the two they induced her to break the engagement. It broke both their hearts. Poor crushed girl, they could easily induce her to enter the convent after that, as she said she could never love another. After a few months she entered the Order of the Sisters of Mercy. Her uncle gave her a dowry of £300, and she was received as a choir sister, where she never had to do menial work. I often went to visit her in this convent, and as we walked in the convent garden I well knew her heart was elsewhere. It was one of the greatest outrages I ever heard of, to put that young girl in a convent, shut up for life when she, if she had her freedom, would be an ornament to society. Even Roman Catholics said it was not right to blight the lives of those two young people. But that is only part of that terrible system they call religion.

When I was a girl one of the priests of our town, Killarney, was very anxious that I should become a nun, but I knew I had no "vocation," as they call it. The Lord saved me from such misery. My aunt, who was a nun for more than twenty years, often warned me not to ever think of such a life. She said: "The Lord will find use for you in the outside world, and if I had anyone to

advise me before I entered this convent in my eighteenth year, I should never have been a nun. But, alas! it is now too late."

There are thousands of young girls who are made to believe by the priests that they have a vocation for convent life, and who, after being in a convent for two or three years, are disappointed and would gladly leave but for the stigma that would be cast on them. So they have no redress but to continue in that life which they hate. I have known more than a dozen girls who entered convents and I am convinced that not one of them is happy. It is a most miserable life. Just think of forty or fifty women living together, compelled to obey the Mother Superior, as she is called, who is often of a proud, domineering spirit, and who watches every word and action of those poor creatures under her and rules them with a rod of iron! They have to obey her every whim, whether they like it or not; they have no mind of their own, but go about like automatic machines, always watching each other, and if one is more favored than another such petty spiteful jealousies are engendered as are unknown in the outside world. It is a most pitiful life, the saddest that can be imagined.

I hope this story may open the eyes of some of my Roman Catholic friends to look into what they call religion and compare it with the teachings of our blessed Lord as contained in the New Testament. There we are told what we must do to be saved, and remember, it is God himself who speaks to us, not a human being like a priest, who may be a greater sinner than any of his people. The religion of Christ is a reality, the Roman religion is a delusion that leads the people astray. Convent life is only one of the deceptions practised by that Church to deceive the people. My prayer to God is that many will come away from it.

No Faith in Purgatory.

In the New York daily papers of November 23, 1894, appeared the following obituary notice:

BUCKLEY.—Nov. 22, 1894. Michael J. Buckley, aged 65, native of Macroom, County Cork, Ireland, beloved uncle of Mary Ellen Buckley. Interment in Calvary Cemetery. Irish and Boston papers please copy.

There was a place in heaven

That was not quite complete;

God has chosen my only uncle

To fill that vacant seat.

Miss Mary Ellen Buckley did not have a mass said for her dead uncle (price \$5.00), nor ask prayers for his soul, as orthodox Roman Catholics do when they terminate the obituary notices of their relatives with the letters "R. I. P."—*Requiescat in pace*. Young Catholic America seeing those letters have profanely said, "rip," and when asked to explain, answered, "The soul is gone, let it rip, and take its chance."

Furthermore it is evident that Miss Buckley and her good uncle were converted Catholics, though they had not declared themselves such. If they had done so the body of Mr. Buckley would have been excluded from Calvary Cemetery, though he had paid for his lot there, and the niece would have been ostracized and boycotted by all her Roman Catholic acquaintances. After she reads this number of THE CONVERTED CATHOLIC, however, which we shall send to her, she might be willing to receive a visit from us and then come regularly to Christ's Mission, where she will learn that there are hundreds of converted Catholics in her own neighborhood who have been taught by the Spirit of God to cast off all fear and testify openly for the truth as it is in Christ Jesus without any regard to the threats of Archbishop Corrigan to exclude their bodies from Calvary Cemetery. He receives for his own private purse one dollar for every body buried there. That is what he wants to protect—not the souls of the people.

PRIESTLY SCANDALS—ABP. CORRIGAN AND FATHER DUCEY.

A house divided against itself cannot stand. That is the condition of the Roman Catholic Church in the United States to-day. Attention has been repeatedly called to this subject in this magazine for years past, and facts have been presented again and again showing the divisions in the Roman ranks and the dissensions, bickerings and quarrels among the high ecclesiastics. Under the providence of God Satolli's presence here as the "American Pope" has been a great blessing. Bishop Spalding has said in the *North American Review* for September, 1894, that Satolli was the cause of the organization of the American Protective Association. "There can be no doubt," said he in that article, which was printed in *THE CONVERTED CATHOLIC* for October, 1894—"There can be no doubt that the Delegate has been and is a source of strength to the A. P. A." And with a sneer at the "Apostolic Delegate" he added: "When the organs of public opinion were filled with the sayings and doings of the 'American Pope,' who, though a foreigner, with no intention of becoming a citizen, ignorant alike of our language and traditions, was supposed to have supreme authority in the Church in America, fresh fuel was thrown upon the fire of bigotry."

Another good result of Satolli's presence here was the opposition he encountered from many of the bishops, headed by Archbishop Corrigan of this city. The readers of *THE CONVERTED CATHOLIC* are familiar with the various stages of this quarrel, which is still continued. The priests all over the country have taken a hand in the contention. They are restless and unhappy under the Roman yoke, and a large majority of them like nothing better than an ecclesiastical row among the bishops. Indeed, nine-tenths of them would like to

see the whole Roman machine smashed to pieces, if they could make a living at any other calling.

The latest development of the dissensions existing in the Papal Church here is the quarrel between Archbishop Corrigan and Father Ducey. Corrigan is the son of a saloonkeeper whom every decent priest in America despises. He has seen with pain and sorrow that the Senate Committee which has laid bare the corruption of the police department, which has been a part of Tammany Hall, was bringing ruin and disaster upon his best friends, and to mark his disapproval of the proceedings of the committee he forbade Father Ducey, who had been present at many of its sessions, and who is better known as a man about town than as a pastor, to attend any more of the meetings of the committee. Ducey disregarded this injunction, and when Corrigan wrote him a second admonitory letter Ducey laid the whole matter before the public. The correspondence opened with the following letter from Archbishop Corrigan:

ARCHBISHOP CORRIGAN'S INHIBITION.

ARCHBISHOP'S HOUSE, 452 Madison Ave. }
NEW YORK CITY, Nov. 14, 1894. }

The Rev. Thomas J. Ducey:

REV. DEAR SIR:—I have noticed with pain your repeated attendance at the sessions of the Lexow Committee. Many an honest layman would blush to go to such an assemblage of his own free will, and much more is it disedifying that a priest should frequent such sessions day after day, and seem to glory in it. Certainly I would not allow any other priest of the diocese to exhibit such conduct without calling him to order.

It was given out in a certain newspaper that you attended these investigations by desire of the Holy See. His Eminence, the Cardinal Secretary of State, has written to me that there is no

truth whatever in such an assertion, and has, moreover, forwarded to my address a copy of the *Osservatore Romano*, in which, by his order, it was officially denied that "The Rev. Mr. Ducey or any one else was authorized to be present at such gatherings, on behalf of the Holy See."

Now, that the elections are over, I think it high time to vindicate the sanctity of the priesthood, and hereby give you canonical admonition to abstain in future from going to these sessions of the Lexow Committee without my permission in writing.

Trusting that you will be obedient to this admonition, I am, reverend dear sir, very faithfully yours,

M. A. CORRIGAN, Archbishop.

FATHER DUCEY'S RESPONSE.

ST. LEO'S RECTORY, 18 East Twenty ninth St. }
NEW YORK, NOV. 17, 1894. }

Most Reverend M. A. Corrigan, Archbishop of New York:

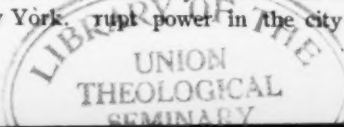
YOUR EXCELLENCY:—I received a very strange letter which you deemed it necessary to send registered, I presume, that your Excellency might have my receipt for the same. I am glad you have my receipt.

I regret to have received this evidence of your Excellency's want of appreciation of my persistent devotion and sacrifice in the interests of truth, morality and religion. For years I have felt that you should be, next to the Holy Father now reigning, the greatest factor for good in the whole Catholic world. Unfortunately I am forced to say that here in New York the greatest power in the world for good and humanity and the Catholic Church has been thrown to the winds, and we are now reaping the whirlwind. I am not the only man who believes and thinks that the greatest opportunity heaven has thus far given to the Catholic Church since the days of our Lord and His Apostles for good has been sacrificed in the city of New York.

Had the Church, through churchmen, openly acted with courage in opposing the corruption and corruptors of this great city, the Catholic Church would have glory throughout the world. Now—Dr. Parkhurst has won!

Thank God, I am able to say that for more than twenty-five years I have, as a Catholic priest, protested without ceasing against the efforts of Tammany Hall and its leaders to prostitute the foreign-born citizen and the Catholic name. Dr. Parkhurst has had many elements to encourage and support him. I, unfortunately, have had no persons help or organized society to encourage me; but I have had the consciousness that I was meriting the blessing of God and Catholic truth and morality. I have been the one voice crying in the wilderness of corruption to make straight the ways of the Lord. I rejoice that Catholic truth has triumphed. If all the churches and churchmen of every denomination had known their duty, and cried out against the conditions overturned on November 6, God's will would have long since been done on the earth of New York City.

Now let me say to your Excellency, I am greatly surprised at the phrasing of your letter of November 14. That you should be "pained" at a course which has merited the recognition of the most distinguished citizens of the United States and the best-known and most honored names in this community, is certainly most strange, if not sad. The "honest Catholic laymen who would blush to go to such an assemblage as the Lexow Investigating Committee" must, I think, be strangely constituted mentally, morally and physically. I deem it the duty of every good citizen to assist the Lexow Committee and its counsel in the effort to purify the city by removing the cesspool of crime and corruption fostered by the corrupt managers of Tammany Hall. The defeat of this corrupt power in the city of New York



proves the truth of my view. I am pleased to know that I have been a humble factor in bringing about the result of November 6.

There is nothing in my course, "now that the elections are over," as you say, that calls for a "vindication of the sanctity of the priesthood" by you, so far as my conduct is concerned. I certainly have, by my course up to the day of the election, exerted every power to have honor reflected upon the priesthood. The city and State of New York and the whole country recognize that I have not failed.

I do not know in what way I have exposed myself to receive "canonical admonition," and I cannot see why I should "be commanded to abstain in future from going to the sessions of the Lexow Committee without permission in writing" from your Excellency. I have given my word that I would attend the sessions of this committee to its close when not prevented by my duties. I know full well that I in no way transcend my right as a priest by my interest in the Lexow investigation; and I am doing good work as a citizen by exerting every power to help the Lexow Committee to give us good government and secure and safeguard public as well as private morality.

You say that you would not allow "any other priest of the diocese to exhibit such conduct." If my conduct is a bad exhibit I regret that you made me an exception. I have attended the Lexow investigation from its opening by Mr. Goff. I believe I was doing a sacred act for religion and morals, and if I was doing wrong, which I know I was not, you should have requested me to abstain long since. Let me say that I should feel imbecile did I notice the silly rumor about my attendance at the Lexow Committee as a representative of the Holy See. I gave contradiction to that foolish story weeks ago in the New

York *Herald*.

I think it is well known to the Apostolic Delegate and to the Holy Father that I would be the last person in your Excellency's diocese to place the Holy See in a compromising position. I trust you will be pleased to learn that I have most carefully safeguarded the Holy See in the archdiocese of New York and throughout the country; and I know your Excellency will be pained to learn that I have in my keeping manuscript evidence from the very highest authority recognizing that here in the city of New York we have had the very front and citadel of organized opposition to the action and wishes of the Holy See.

I shall be greatly pleased if your Excellency will inform me under what canonical rules you forbid my presence at any further sessions of the Lexow Committee. Very truly yours,

THOMAS J. DUCEY.

The Archbishop's second letter to Father Ducey was marked "Private," and has not been published. Father Ducey's reply to it of November 27 has been given to the public as follows:

FATHER DUCEY'S SECOND LETTER.

ST. LEO'S RECTORY, 18 East Twenty-ninth St. }
NEW YORK, Nov. 27, 1894. }

*The Most Reverend M. A. Corrigan,
D. D., Archbishop of New York:*

YOUR EXCELLENCY:—Your letter of November 24, sent by messenger to my house, was handed to me by my servant at 4.15 p. m. Saturday, when I returned to my residence; hence I could not do as you requested.

I shall respect your Excellency's letter of November 24, which is more kindly than yours of November 14. I must take exception to a few expressions. I never take for granted any supposition without first obtaining proof. As a priest and a gentleman I am not bound, in my opinion, to indicate to any one who the person or persons are who give me a confidence. I would not be

a true priest or a man did I indicate to you or others the person or persons who give me a confidence without their permission. I think the *Herald* is the place for your Excellency to get information about the person who claims to speak as a "close friend of the Archbishop."

The grievances alleged against me are not founded on fact. You know and God knows I have been the wronged person. I have entered into no conspiracy against you or any other man. I have always fought in the open, and always hope to do so.

Your Excellency cannot be ignorant of the fact that the priests at the Cathedral have, by their own letters, given evidence of evil methods. You, it is said, are not responsible for their acts; but if they abused your confidence and imposed on your good nature, why do they defiantly hold on? You cannot blame me if I have reason to complain.

I wish to be frank, and I inform you that I have letters of yours in my possession, sent by you to the New York press, requesting that it should say certain things about me. These letters sent from your residence are not type-written, but in your own handwriting.

During the troublesome times that have passed I have been obliged to be on the defensive. I do not think it is fatherly to deal with priest or laymen as I have been dealt with by others.

I greatly regret the trouble that has been inaugurated anew in New York. The pacific efforts of the Apostolic Delegate are, for the present, apparently nullified.

I trust that honorable peace will soon reign with all of us. Truly yours,

THOMAS J. DUCEY.

On Monday, December 3, Father Ducey sent the following note to the Archbishop:

ST. LEO'S RECTORY, 18 East Twenty ninth St. }
NEW YORK, Dec. 3, 1894. {
The Most Reverend M. A. Corrigan, D.

D., Archbishop of New York:

YOUR EXCELLENCY:—You sent me a letter on November 24. I respectfully answered that letter on November 27. I have received no intimation that your Excellency has read my letter of November 27.

I deem it necessary to write these few words, fearing it would be said that I had not been courteous to my ecclesiastical superior. You have given me no reason why I should not attend the session of the Lexow Committee on Monday, and, as I said to you in my letter of the 27, I have always fought in the open—I always hope to do so.

Therefore I think it prudent, respectful and wise that I should inform you that I am going to the Lexow investigation this, Monday, morning.

Yours, etc., THOMAS J. DUCEY.

Suggestions of Priestly Misconduct.

Father Ducey's second and third letters, as above, were published in all the New York morning papers, Friday, December 7, accompanied by a type-written statement by Father Ducey, from which the following extracts are taken:

"The gentlemen of the press are very familiar with the methods that go at Madison avenue [where Archbishop Corrigan lives]. I greatly regret to be obliged to allude to Madison avenue methods, but when one is kept constantly on a gridiron, self-preservation forces one to cry out, 'We are very rotten in New York!' . . . Archbishop Corrigan has placed himself in a position of persistent persecution of me for the last ten years. Why His Grace should have been so misguided I cannot fathom. I owe nothing to the Archbishop of New York, and he knows that he owes much to me. From his coming to this diocese I was kind to him in the extreme, when he was a suppliant and a stranger in New York, and he knows it.

As Coadjutor Archbishop, with the right of succession, he was unknown and humble in New York. He came to my house almost every week. He rode with me in my carriages and sleighs before my devotion to humanity forced me to rid myself of these vanities.

"I was not in all particulars like the young man in the Gospel—I could not say that I had kept in perfection the commandments from my youth without spot or blemish; but I can say, however, that I have been most faithful and sacrificing as a priest, and I have never been a frequenter of disreputable places.

"The Lexow Committee is seeking to know something of the character of Rosa Bell's and her successor Evelyn Bell's house in Thirty-sixth street. Inspector Williams and Captain Westervelt might give some ecclesiastical information as to that house to the Senate Committee."

A PATCHED-UP TRUCE.

The publication of this correspondence, which was the talk of New York for several days, caused amazement, mingled with horror, among Roman Catholics, though the well-informed said this lifting of the veil uncovered only what was suspected. Satolli came on from Washington, and at the Jesuit College held several conferences with Archbishop Corrigan and others with the view of stopping further revelations. Archbishop Corrigan was ordered to make terms with Father Ducey, and accordingly he visited Ducey's parish on Monday, December 17, nominally to inquire into the condition of the parish, examine the sacristy, the altar vestments, the confessionals, the holy water font, etc. The reports in the daily papers of December 18 said there were only sixty persons, mostly women, in the Church, and Archbishop Corrigan preached a little sermon on charity, showing how sweet it was to bear calumny.

After the service in the church there

was a conference of half an hour between Corrigan and Ducey without any evidence of ill-feeling on either side. Corrigan knows how to eat humble pie, and he did it on this occasion. It was only a few days before—November 27—that Father Ducey said in a letter to the Archbishop: "I wish to be frank, and I inform you that I have letters in my possession sent by you to the New York press, requesting that it say certain things about me. These letters are in your own handwriting."

Whether the conference turned on this subject or on the "ecclesiastical information" that Ducey said the police could give respecting disorderly houses, the public has no knowledge, as both Ducey and the Archbishop refused to be interviewed. But it is certain that Ducey has kept a record of all that passed. He has attended the sessions of the Senate Committee to the last.

Do Priests Go to Confession?

Secular priests, that is, the ordinary parish priests and curates, do not usually go to confession to each other, but to the members of some religious order whom they will not meet in social life. It would be embarrassing, to say the least, for the priests whom Father Ducey stigmatizes to go to confession to him. If questioned on the subject he would doubtless say that such priests never go to confession, except when they attend the annual retreat at the Roman Catholic seminary in Troy. Such retreats are usually conducted by members of some religious order—the Dominicans, Franciscan, Redemptorists or Jesuits—and they hear the confessions of the priests. When, however, the conscience of a priest troubles him he will go to a German Jesuit or Redemptorist and get absolution. Then he can take a fresh start in the old way. It is a nauseating mess that Father Ducey has stirred up, and the end is not yet.

"THE END JUSTIFIES THE MEANS."

Superintendent Brockway of the Elmira Reformatory, this State, has been justly acquitted of the charges of "cruel, inhuman and degrading punishment of convicts" brought against him by a New York paper. The report of the majority of the commission appointed by Governor Flower to investigate the charges—Dr. Austin Flint of this city, and Mr. Israel T. Deyo of Binghamton—commended Mr. Brockway's Christian and humane management of the prison.

But Judge Learned of Albany in his minority report, while agreeing with his colleagues in the acquittal and commendation of Mr. Brockway, says on the general subject of the punishment of criminals: "Not unfrequently men with good intentions and with good motives take cruel means to accomplish their objects. History is full of such instances. Knowing that their motives are good, and believing that the objects aimed at are desirable, they think, as it is said, that the end justifies the means. Especially is that so when they are placed beyond the restraint of public opinion."

Judge Learned has evidently studied the history of the Jesuits, and doubtless has even read the latest work on the subject—Ex-Secretary of the Navy Thompson's "Footprints of the Jesuits"—for he quotes the maxim rightly attributed to them, "The end justifies the means."

In previous volumes of *THE CONVERTED CATHOLIC* we have frequently referred to the deceptions practised by Roman Catholic priests in perverting Protestants. As might be expected the Jesuits in this city are conspicuous in this respect. The Paulists are only a little less unscrupulous than the Jesuits in inducing Protestants who are so unfortunate as to come under their influence to conceal from parents and rela-

tives their alliance with the Papal Church. Young people, especially girls of good families, are the special victims of these double dealing priests. Members of those families have called on us to complain of the concealment, deception and downright lying practised by these Jesuitical Papal agents in leading their loved ones into the superstitions and errors of the Church of Rome. From the first day of instruction in Papal doctrines to the time of reception into that Church the victims are counselled to preserve the strictest silence, and even to add falsehood to concealment when questioned on the subject. The end in getting them within the Roman fold justifies the means used in attaining it, however wicked and demoralizing they may be.

The same methods are practised by Roman Catholic priests in England. The *London Christian*, November 29, 1894, had the following editorial on the subject:

"There is a cry of distress in the correspondence columns of *The Church Times* from some who have suffered by the perversion of members of their families of the Church of Rome. A mother of a divided family complains of her girl being entrapped and surreptitiously Romanized. A clergyman names several instances of this 'soul-snatching,' one of which may be taken as a sample of the rest. A lady of rank, aged seventeen, was received and rebaptized unknown to her parents, and allowed, or 'dispensed,' to attend her parish church with a Romish book of devotion instead of her prayer-book for several months, because the time was not convenient to make known the step she had taken. The opportunity of doing so was taken by a relative whilst the parent was from home. It seems that teachers, young ladies from home, patients in hospitals and such-like helpless or exposed persons form the victims of scheming priests and proselytisers."

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

MEETINGS HELD EVERY SUNDAY AND THURSDAY EVENINGS.

THE attendance at all the meetings last month was very good. Roman Catholics are heartily welcomed to all the services, and though many things are said with the purpose of winning them from the false teaching of the Roman Church to the truths of the Bible and the way of salvation through Christ alone, they listen with attention and respect. An invitation is always extended to them to visit Christ's Mission any time that suits them, when conference can be had with the Pastor. This personal intercourse is most fruitful in good results.

The simplicity of the Christian religion is presented to them without the elaborate ceremonies and pagan superstitions that have been added to it by the Roman Church, and the power of Christ, the Son of God, to save without papal, priestly interference is dwelt upon in glowing terms. In these private interviews true conversions take place, and those who are thus converted become zealous for the enlightenment of their brethren still in the darkness and bondage of Romanism. "Oh, if I could only get my dear father and mother to understand all this," those converts often say. "If they would only listen to me while I try to explain the blessed change that has taken place in my life," one said recently; "but the moment I begin to say that the priests have no power to forgive sins and that the Lord Jesus and not the Virgin Mary is our advocate with the Father in heaven, they get angry with me and call me an apostate, heretic, Protestant, turncoat and so on." To such a one is given the counsel of prayer, patience and perseverance. The testimony of

young converts should be for the truth as it is in Jesus rather than against the errors and deceptions of the Roman Church. The truths of the Gospel carry their own convincing power to the minds and hearts of the hearers, and in due season the Holy Spirit, according to the promise of Christ, will bring forth fruit in true conversions. But it takes time for the converts to overcome the sense of wrong that has been inflicted upon them by the deceptions of the Roman Catholic Church. It is only when converts have become strong in the Christian faith, being taught by the Spirit, and the feelings of bitterness are allayed that they can calmly reason with their relatives respecting the differences between Christianity and Romanism.

There were many Roman Catholics present at the service the first Sunday of the month, young men who are drifting away from all religious influences, and the Pastor's sermon was designed to be helpful to them. As he shook hands with them near the door of the chapel at the close of the meeting he invited them to come again, and said he would be glad to see them whenever they could call. One young man said he had been to the meetings a few times before, and now he would not hesitate to worship God in any Protestant church. Hitherto he had been afraid to enter a Protestant church or read the Bible, but now the meetings in Christ's Mission had broken down the wall that had separated him from other Christians and he could worship and pray with them and read God's Word the same as they did. In a few earnest words he told how he was "resting in Christ alone as his Saviour."



REV. A. LAMBERT, CONVERTED REDEMPTORIST PRIEST.

Sunday, December 16, the Pastor preached at the men's meeting of the Y. M. C. A., Stamford, Conn., and Father Lambert, the learned and eloquent Redemptorist priest who was converted in Christ's Mission last March, and whose picture we give this month, conducted the usual services in the Mission and preached a powerful sermon on "The Bible and its Enemies," which will be published in this magazine next month. Father Lambert's conversion while he was conducting a great mission or revival with three other Redemptorist priests in the Roman Catholic Cathedral in Brooklyn last March will be remembered as one of the most blessed results of the work of Christ's Mission last year. He had been a priest for twenty-one years, fifteen of which were passed in the Redemptorist Order. He was the peer of any priest in America for learning and eloquence, and his character was unexcelled. He was a man of probity and honor who could not condone the

iniquities of the Papal system when the truth of God entered his mind. After several interviews with the Pastor of Christ's Mission, who told him of his own experiences in coming to Christ, and pointed out the way for all who desired to worship Him in Spirit and in truth, he withdrew from the priesthood and renounced the Roman faith forever. He is now preaching to the French in New York under the wise direction of Rev. Dr. C. C. McCabe, the great missionary secretary of the Methodist Episcopal Church, holding services every Sunday afternoon at four o'clock in the Central M. E. Church, Seventh avenue and Fourteenth street, and daily visiting French families in New York and Brooklyn. Father Lambert has been received as a local preacher of the Methodist Episcopal Church, and will do good work for the cause of Christ in this city. As his picture indicates, he is a robust, fine-looking man in the prime of life. He was born in Belgium, but has been a citizen of the United States for many years.

Before Father Lambert concluded his sermon in Christ's Mission Sunday evening, December 16, Pastor O'Connor had returned from Stamford and made a few remarks. Among other ministers present at the service were the Rev. Dr. Drees, superintendent of the great missionary work of the Methodist Episcopal Church in Buenos Ayres, South America, and Rev. J. B. Williams of the Reformed Presbyterian Church, White Lake, N. Y., who both spoke briefly of their interest in the work of Christ's Mission and fervently blessed it. Dr. Drees has special love for this work, as he is the son of a converted Catholic.

GUSTAVUS ADOLPHUS.

Sunday, December 9, being the tercentenary of the birth of Gustavus Adolphus, the Pastor preached on the life and work of this hero-king of the Reformation, the great defender of the Lutheran faith and champion of Protestantism.

This hero of Protestantism in the Thirty Years War, said the speaker, was born in Stockholm, December 9, 1594. He was the grandson of Gustavus Vasa, King of Sweden, who in 1527 espoused the cause of the Reformation and caused a decree to be issued allowing full liberty for the preaching of the Gospel. From that day the Reformation had taken deep root in Sweden, and Protestantism has continued the religion of the Swedes and Norwegians to the present time. The Roman Church has scarcely a foothold in those countries. In consequence of their sturdy Protestantism there are no more desirable citizens of this Republic than the immigrants from these Northern nations.

Without entering into details respecting the wars in defence of their country in which Gustavus Adolphus and his people were engaged, almost from the day he ascended the throne in the year 1611, the preacher dwelt upon the strong Christian faith that animated the soldiers as well as their leader. Morning and evening the whole army engaged in prayer. They were fighting for the truth of God as well as for their country, and though they met with occasional reverses they were victorious in the end.

By his bravery and devotion to God's holy cause Gustavus Adolphus inspired courage in the German Protestants who had been defeated by the Austrian and other Papal troops. With only 15,000 soldiers Gustavus landed in Pomerania in 1630, and from that time until his death at the battle of Lutzen near Leipsic in November 1632, he was the hero of all Protestants. His memory is held in reverence by all lovers of religious freedom. For this he fought and died. The lesson taught us by his life and work is that of religious toleration. That lesson was taught to Rome in Europe by the sword. It may be necessary to teach it again by the same weapon to Rome in America.

CONVERTS FROM ROME.

WE rejoice to see items of religious news like the following, which has been previously published in *THE CONVERTED CATHOLIC*, quoted not only by the religious press but also by the daily papers in all parts of the country: "The Episcopal Bishop of Iowa, Dr. Perry, recently said that he had received into the Church within the past eighteen months 700 persons from the Roman Church, and meantime lost to Rome not to exceed a half dozen persons."

GOOD WORK IN NEW ENGLAND.

MARLBORO, MASS., NOV. 16, 1894.

DEAR BROTHER:—I have been more than interested in reading your excellent magazine, *THE CONVERTED CATHOLIC*. The November number is replete with information, encouraging facts, and contains much matter for edification. I thank the Lord every day for such a grand and noble work, and pray that poor deluded Romanists may soon see that we are antagonizing a false and pernicious system out of a pure motive of interest for them, and not through hatred.

Twelve of our members are converts from Rome. Since I came here as pastor nine have accepted the Gospel and rejoice to-day in the liberty of the children of God through the light of the Holy Spirit.

Counting the children and parents of those connected with our church we find that twenty-three have come to us from out of the Church of Rome. Of this number sixteen have received the light since 1892.

We have great cause for rejoicing, seeing that these converted Catholics exhibit the best of characters. One old lady, aged 56 years, who had been for twenty-five years a faithful "child of Mary," accepted Christ on her death-bed and beamed with delight to the last, testifying for Christ and pleading with every Roman Catholic who visited her,

and they were many. Threats, tears, inducements of every kind, excommunication, forsaken of all her friends, sons, daughters, sisters and brothers, and finally damned by some of them, yet she remained firm to the end in her new faith.

Marlboro is a priest-ridden town where vice has a great hold and does not seem to be much disturbed by the authorities. There is no doubt whatever, in my estimation, that Romanism is the great fountain-head of impurity, not only here, but in the entire Christian world, because of its defective doctrines. May the American people soon see the importance of being free and remaining free and making others free from spiritual as well as political tyranny, giving the Gospel of Jesus Christ to all. S. P. R.

The following letter from a Presbyterian minister of Camden, Arkansas, will be read with great interest :

DEAR BROTHER :—Some time ago I became a subscriber to THE CONVERTED CATHOLIC, with which I am much pleased, and I congratulate you upon the good work you are doing in bringing many from darkness to light.

Six months ago I found an intelligent lady in this city, the mother of five children, who had been educated in a Catholic convent, and who told me that she loved the Roman Catholic Church, believed its doctrines and could never give up her faith in that Church, although she might be willing, for the sake of her children, to connect herself with some other church. She had promised her father on his death-bed that she would never unite with the Protestant Church, else she would have done so long ago. I furnished her with a short history of the Presbyterian Church and Hodge's Commentary on the Confession of Faith," which she carefully read. This was the means of

opening her eyes, to some extent. Then I gave her copies of THE CONVERTED CATHOLIC, which enabled her clearly to perceive the errors to which she had been clinging so long, and she became deeply convicted of sin and an earnest seeker after salvation through Christ alone. God enabled me to point out to her the way of life, and she is now rejoicing in Christ as her Saviour and the one Mediator between God and man. She has publicly confessed her faith in Him and has connected herself with my Church, the Presbyterian.

May the Lord bless you in your work and give you abundant success in your efforts to sow the seed of truth among the devotees of a perverted faith.

Rev. C. H. M.

— MASS., Oct. 31, 1894.

DEAR SIR :—The numbers of THE CONVERTED CATHOLIC that have been sent me this year free through your kindness I have given to Rev. W. E. —, the Baptist minister of this place, where I am organist. He has, since my connection with his church last April, baptized a number of French converted Roman Catholics. J. W. S.

— NORWALK, OHIO, Nov. 15, 1894.

DEAR SIR :—The question of converting Roman Catholics to true Christianity is being stirred up here pretty lively. Our church (Baptist) people are very much interested. The main question is, how can we reach them? I believe in personal work, preaching the priesthood of Christ, the sufficiency of His atonement. To aid us in the work we need such publications as yours.

I thank God for the grand work you are doing. May Christ's Mission and its Pastor ever prosper, is the wish of a converted Catholic. J. A. S.

Please renew your subscription to THE CONVERTED CATHOLIC for this year as soon as possible.

BISHOP McQUAID ATTACKS ARCHBISHOP IRELAND.

SUNDAY morning, Nov. 25, 1894, Bishop McQuaid of Rochester, N. Y., preached the following "sermon" in his cathedral attacking Archbishop Ireland of St. Paul, Minn., for supporting the Republican party during the last election. Bishop McQuaid is the most intimate friend of Archbishop Corrigan, and the defeat of Tammany Hall at the election rendered both prelates furious. Archbishop Ireland spent several weeks in New York before election, and showed his contempt for Corrigan by not calling on him or taking part in any ecclesiastical function. But he attended several Republican political meetings and had many conferences with the leaders of the Republican party. He has been always an outspoken Republican in politics, and a "liberal" in religion who would break away from the Papal connection if he dared to do so, or if the time were ripe for the establishment of a Catholic Church in America that would be independent of Rome. All signs point to such a movement in the Providence of God, though no man can say when it shall come to pass.

Incidentally it may be said that Archbishop Ireland obtained in this city a loan of \$500,000 on his church property in Minnesota, and Bishop McQuaid says it was in payment of a political debt. It was a large price to pay, but those Roman prelates set a high value on their services and will not sell themselves for a trifle. A philosopher has said that every man has his price, and Bishop McQuaid evidently believes that his brother prelate of St. Paul can be bribed with \$500,000. Those bishops of Rome know each other well, and, thank God, the people who have been deceived by them are learning to know them and are turning away from them in disgust, to follow the better way that God has marked out for them in His Word, the

simple way of salvation through Christ alone, without corrupt earthly prelates or priests who can be bribed.

A great sensation was created by Bishop McQuaid's sermon, which is given in full. He said :

"Every Catholic having respect for his bishops and priests, and the honor and good name of his Church, must have been pained and mortified when he learned, during the late political campaign, that one of our bishops, the Archbishop of St. Paul, cast to one side the traditions of the past and entered the political arena like any layman. The newspapers were careful to keep the public duly informed of his arrival in New York weeks before the election ; of his appearance on the platforms at ratification meetings, surrounded by the leaders of the Republican party ; of his views of political questions, strongly expressed through interviews carefully prepared for the press, and of his mingling in a crowd of excited politicians and partisans on the night of the election. I contend that this coming to New York of the Archbishop of St. Paul to take part in a political contest was undignified, disgraceful to his episcopal office, and a scandal in the eyes of all right-minded Catholics of both parties. It was, furthermore, a piece of meddlesome interference on his part to come from his State to another to break down all discipline among our priests and justify the charge of those inimical to us that priests are partisans, and use their office and opportunities for political work. If Archbishop Ireland had made himself as conspicuous in favor of the Democratic party he would be just as blameworthy in my estimation. If his conduct in this last political campaign were not censured and condemned it would not be possible for me to restrain the priests of this diocese from

imitating his example, and descending from the pulpit to the political platform and marshalling their parishioners up to the polls on the day of election. Not one of them but has an equal right with his Grace of St. Paul to turn electioneering agent for one party or another, and absent himself from his parish, as the Archbishop absented himself from his diocese. It is no excuse to say that the Archbishop was working in the interest of good government. Every other clerical aspirant to political distinction would say the same. New York is abundantly able to take care of itself without extraneous help, as the last election showed, and, if the newspapers report correctly, the Legislature of Minnesota is itself sadly in need of purification, and his grace might have found full scope for his political scheming and skill right at home, if politician he would be.

"But it is well known to many that it was no love for good government that kept Archbishop Ireland so many weeks in New York City and so far from his diocese, where the law of residence obliged him to be. It was to pay a debt to the Republican party that his services were rendered.

"During the last session of the New York Legislature Archbishop Ireland of far-off Minnesota busied himself writing letters to leading Republican members in favor of the candidacy of the Rev. Mr. Malone for the position of Regent of the University. It was none of the Archbishop's business to meddle with what did not legitimately concern him.

"But then he knew that the Archbishop of New York and his suffragans desired the election of a candidate able and willing to protect the best interests of Catholic schools and academies coming under the control of the Regents. They knew that a priest who had declared that if he could he 'would wipe out every parochial school, and that the

time has come for the State to turn down the Church in money matters,' was no fit representative of the Catholic body.

"The priest's language was forcible, though not elegant; its sentiment was un-American, its spirit smacked of persecution and treason to his Church, and but for its silliness and impotency would have been dangerous. Yet Archbishop Ireland, knowing of these utterances of the Rev. Mr. Malone and of his publicly expressed contempt for his bishop, wrote letters, private and confidential, to members of a Republican Legislature in favor of his candidate, as against any one more acceptable to the bishops of the State. He was helped in his political and behind-the-door crusade against the bishops of the State of New York by high dignitaries on the Pacific coast.

"There was sojourning in San Francisco at the time a high dignitary from the East, the same who afterward was panegyrist of the Rev. Mr. Malone on the occasion of his jubilee [Bishop Keane, of the Catholic University, Washington].

"When the Archbishop of St. Paul pays his periodical visits to New York his chief clerical associates are the disgruntled priests of New York City and neighborhood, priests who are nursing grievances against their own ordinaries, and with their help and that of a subsidized Catholic press, he manages to annoy the Archbishop of New York, persists in striving to embroil his grace with his excellency the Apostolic Delegate, and turns the minds of many against the former. Fortunately, since the visit of the Apostolic Delegate to New York, his excellency has learned that the Holy See had no truer son, no more devoted adherent, no bishop sounder in the faith that needs no explanation than the Archbishop of New York. But strange to say, a clerical clique has contrived to make many believe, by the help of manufact-

ured cable despatches and newspaper articles, that the Archbishop of New York is antagonizing his Apostolic Delegate in the first place, and in the second is in alliance with Tammany Hall. The two calumnies are persistently repeated until Catholics are annoyed and grieved, and non-Catholics believe that the charges emanating from Catholics must have some foundation in fact.

"No wonder that a Protestant minister in Baltimore, the Rev. Mr. Vrooman, had the effrontery on last Sunday to charge Archbishop Corrigan with complicity with Tammany scandals and affiliation with the Democratic party.

"There may have been some excuse for the Rev. Mr. Vrooman's ignorance; there could be none for the malicious clerics [Catholic priests] whose animosity toward the Archbishop of New York had led to the utterance of such calumnies by direct charge or mean insinuation.

"These remarks will suffice for the present. If no other remedy can be found, then recourse to Rome will teach prelates that they would do well to stay at home and give their undivided attention to the field assigned to them.

"I have made these remarks because I want it understood that it is the policy of the Catholic Church in this country that her bishops and priests should take no part in political campaigns and contests [!]; that what bishops can do in political matters with impunity priests also can do; that neither have any right to become tools or agents of any party; that when they do so they descend from their high dignity, lay themselves open to censure and bitter remarks from those whom they oppose, remarks which recoil upon the sacred office they hold, and expose themselves and office to the vituperation so common in electioneering times.

"I also wish it to be understood that this meddling in the political affairs of another State by Archbishop Ireland is

altogether exceptional, as he is the only bishop who thus interferes with others; and this scandal deserves rebuke as public as the offence committed. I sincerely hope that the Church will be spared its repetition."

Corrupt Roman Catholic Officials.

The horrible revelations of corruption in the police force of New York City, from the highest to the lowest official, made by themselves and a hundred other witnesses before the Senate Committee, have shocked the whole community. The Roman Catholic Church has received a severe blow by this exposure of iniquity, for nine-tenths of the corrupt officials are members of that Church and liberally shared their plunder with the priests. Captain Timothy Creeden, who was the first of his rank to confess that he had obtained his position by a bribe of \$15,000—which he paid off in two years on a salary of \$2,700!—is a member of the Epiphany Roman Catholic Church on Second avenue near Twenty-second street, and one of his sons is now in Rome studying for the priesthood, and another is in the Jesuit College of St. Francis Xavier on West Sixteenth street. Until he confessed his crime on the witness stand he bore an excellent record both as a soldier in the civil war and a policeman for nearly thirty years. Doubtless he had often confessed his sins to Dr. Burtzell, who for twenty years was his pastor, and to the other priests of Epiphany Church, and as they gave him absolution and full pardon his conscience was set at rest. The conscience of every Roman Catholic who trusts in such absolution is a false conscience that leads to destruction. But when confession with true repentance is made to the Lord Jesus, the Saviour and Redeemer, divine forgiveness comes to the soul—"the blood of Jesus Christ cleanseth from all sin."

THE QUARRELS OF BISHOPS AND PRIESTS.

BY A ROMAN CATHOLIC PRIEST.

THERE is trouble brewing between the younger clergy of the Roman Catholic Church and the bishops. For years a spirit of independence has been showing itself, fostered by the discontent of the younger men, especially those of American birth, at the arbitrary actions of the bishops. As in all revolutions and uprisings against unjust oppression, a leader is needed to cause the smouldering fire of revolt to burst into flame. When a man, simply because he has the title of "Bishop," presumes on his position, knowing the difficulty of reaching his superiors, to choose his favorites for the best places and the greatest honors, passing them over the heads of others, their superiors in ability and education, it is to be expected that American blood will object. It is notorious that this was the case in the diocese of Providence, R. I., under the late Bishop Hendrickson.

The writer remembers asking one of the young priests why he did not get the parish to which another, more recently ordained, had been appointed. "Oh, that is easily understood," he answered. "He gave the bishop one hundred dollars for the cathedral, and I gave him only ten dollars."

In the same diocese brilliant young men were put in small positions far out in the mill villages, while relatives of the bishop's, friends and nephews of the vicar-general, were appointed to city parishes.

In the neighboring diocese of Boston there is said to be the same state of affairs. Young priests wait fourteen and fifteen years for a chance to get a parish, and then find some one with a pull put over their heads. Old priests with a grasping desire for money hold on to parishes large enough for several churches, and the bishop refuses to di-

vide them, because he does not wish to offend the older men.

An instance has been told me of the parish of Quincy, Mass., where the pastor has five churches to attend, anyone of which would satisfy the young men waiting. But the pastor is too poor to give up the revenues of these places!

An amusing story is told of one pastor who has a mission, with a church, a house and a block of stores, over which is the only hall in the town. There is no debt on them, and the mission has several thousand dollars in bank. Recently a young priest asked the pastor to give him the mission as a parish; to which the reverend gentleman kindly responded that he did not want to see anyone go there and starve. The mission must be worth \$1,000 a year to the pastor.

In the West, where many of the bishops are foreigners by birth, it is a common thing for American born young men to be set aside for Germans or Irish straight from Europe. Bishop Richter of Grand Rapids sends American born priests up to the backwood settlements of the Michigan Peninsula, and gives the city parishes to Germans exclusively. Abp. Elder of Cincinnati has become so pro-German that there is no chance for a priest whose name is not significant of the fatherland. While Bishop Hennessey is said to import priests from Maynooth by the dozen to take the places he refuses to young men born in his own diocese.

This favoritism is one of the serious causes of discontent, but not the chief one. Far from authority that can scrutinize their acts the bishops have assumed to themselves the right to oppress at their will those who incur their displeasure, even to depriving them of their means of existence. Without deigning

to give a reason they transfer a young man who has worked faithfully for years in a parish to one of far less importance. Perhaps at the request of a pastor whose harsh treatment of the people has made him disliked, the young man who is popular for his kindness is moved to make room for one more to the pastor's liking. This was the case in the parish of Father Scully of Cambridge, Mass., where it was a wonderful thing for a young man to remain for more than one year until recently. He generally received a hint to ask for removal by receiving his quarterly salary in pennies. If the young man objected he was either suspended or left without a place.

There have been outbursts against this injustice of the bishops in different places. Father McGlynn of New York City refused to obey the arbitrary order of Archbishop Corrigan to keep off the stand in the fight that Henry George made against Tammany Hall. His refusal brought on him the censure of his superior, who excommunicated him and everyone who attended his meetings. Fortunately for Dr. McGlynn, he had powerful friends, who finally succeeded in getting a fair trial for him, and he was not only exonerated, but given extraordinary faculties.

The same Archbishop has recently forbidden Father Ducey to attend the meetings of the Lexow Committee. On what he bases his authority for this, unless it is that as bishop he has the right to demand obedience in everything, it is hard to conceive. Father Ducey has declined to obey, and may be disciplined as Dr. McGlynn was. If he is, more fuel will be added to the smoldering fire of indignation among the young priests of New York who do not forget that those who refused to sign the circular expressing confidence in the Archbishop at the time of the McGlynn trouble, have been passed over since in the awarding of parishes.

The case of Father Malone of Denver, Colo., against Bishop Matz is still remembered. After several quarrels the bishop, finding Malone getting the best of him, accused the priest of using parish money to help along his paper. Malone demanded an investigation, but was answered in the usual way of bishops to priests: "I say so, that is sufficient," and suspended the priest. But Malone would not be put down and, urged on by his brother priests, he appealed to Satolli, who ordered an investigation. The trial resulted in a complete vindication of the priest, who was restored to his parish. This and similar acts of Bishop Matz made him so unpopular with the priests that he has thought it well to resign.

His neighbor, Bishop Bonacum of Lincoln, Neb., is one of the well-known petty tyrants among the Roman Catholic bishops. It is said that old Archbishop Kenrick of St. Louis suggested him for bishop to get him out of his diocese, where he was for years a source of trouble. From the time he took possession of Lincoln trouble between him and his priests was common. At first it was thought there was cause on both sides, but more recently it was shown that the bishop's temper and arbitrary orders, with his determination to grind out any spirit of independence that might exist among the priests, was the true cause of the trouble. After suffering in silence for several years one of the priests, Father Corbett of Palmyra, plucked up courage enough to defy the bishop. Immediately he was suspended and ordered to leave the parish. He again rebelled, and feeling that he could not obtain justice in an ecclesiastical court, he brought the bishop before the civil court, where justice was done him. Still Bishop Bonacum was not satisfied and demanded the intervention of Satolli. The trial resulted in a farcical verdict, as most such trials do

when a bishop cannot be sustained. Both were wrong and both were right. But Father Corbett, being the inferior, must be punished. He was condemned to two years in an ecclesiastical penitentiary to the joy of the bishop, who does not feel so happy now that the penitentiary turned out to be the Catholic University at Washington, where Father Corbett is to stay out his sentence while taking the post-graduate course of theology.

The silly action of Bishop Brennan of Dallas, Texas, several years ago in suspending every priest of his diocese except one on the eve of his going to Rome, is a sample of the things a bishop may do at his will. No reason was given and no provision made for the care of souls. The one priest who was not suspended fled from the diocese. The bishop, however, went to Rome, and gave such glowing accounts of his diocese and its importance that he was made archbishop. Before his return home protests were made and the true state of the diocese with his treatment of the priests were made known. He was deprived of his See, and is now assistant in the diocese of Newfoundland.

These are some of the public acts that drive the young priests to indignation; but they are not harder to bear than the insults, brutal treatment and insolence they receive from the pastors and bishops. It is well said that most assistant priests lead a dog's life. In fact a dog leads a happier life than most of them, for the dog has moments of freedom and liberty, but the young priest must do the work while the pastor enjoys his ease.

It may be asked, why do they submit? Because they have been taught to look upon authority as divine, and because they have been so educated that it would be impossible for most of them to earn a living outside the ministry. The spirit of revolt is extending, however, and

what formerly was said in whispers, lest the pastor or bishop might hear, is now said openly in the presence of both. The man with courage enough to proclaim himself leader has not yet appeared. Father Ducey comes near that point, but so far has only fought for his rights. His good example may give strength to the right man to show himself, and when he comes he will find a numerous following ready to back him up.

WHAT OUR SUBSCRIBERS SAY.

DEAR BROTHER IN CHRIST:—I esteem it a privilege to address you as "Dear Brother," already feeling acquainted with you from what I read in *THE CONVERTED CATHOLIC*. You are remembered at our family altar in prayer to God that He will continue to make you a blessing to the Roman Catholics among whom you labor. As we know from the Scriptures that the "coming of the Lord draweth nigh," it is all the more important that the laborers in the Lord's work should be energetic.

J. C. B.

Your magazine is exceedingly interesting. The cause you advocate is a good one, and is making rapid progress. We bid you a hearty Godspeed.

A. L. D.

Worcester, Mass., Nov. 13.

A leading minister of Illinois says:

THE CONVERTED CATHOLIC is the most important religious magazine published in the United States. It has a grand meaning and a great mission. With best wishes for your continued success.

A. H. B.

I have been a reader of *THE CONVERTED CATHOLIC* for several years, and I am much pleased with it. I am gratified to see it grow in circulation and usefulness, and hope to live long enough to see it circulated all over the country.

C. L. H. G.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

ON November 21, 1894, George Parsons Lathrop delivered a lecture in this city on "Religious Toleration," in the Madison Square Concert Hall, under the auspices of the Catholic Club. Mr. Lathrop, in almost every instance in his lecture, showed how a Roman Catholic scholar can falsify history and misrepresent the teachings of his Church. For instance, he says: "The Catholic Church strictly forbids that anyone be forced to accept her faith; and her doctors have written strongly against using any but peaceful means of overcoming error. The right to apply force even to her recalcitrant children is no part of faith in the Catholic Church." Has Mr. Lathrop already forgotten that in his syllabus of errors, promulgated in 1864, to mention only one incident among a thousand, Pope Pius IX. condemned the following proposition: "The (Roman) Church has not the power of availing herself of force, or any direct or indirect temporal power?" (Prop. 24.)

But, moreover, if Mr. Lathrop told the truth, how can he account for the fact that during the Middle Ages, when the popes were supreme rulers over all things, they never tried to stop the burning of heretics, or the infliction of other punishments upon them? It is well-known that on account of the massacre of the Albigenses Pope Innocent III. called Simon de Montfort, who had conducted the campaign against those victims of Roman Catholic toleration (?) in a Lathropian sense of the word, "a soldier of Christ."

Of course Mr. Lathrop brought in the Maryland toleration. According to Roman Catholics, they themselves originated religious freedom, not in St. Augustine, Florida, where the Hugue-

not settlers were butchered, but in Maryland, and North America now is indebted to them for it. Still there is just here one little fact that is sufficient to disprove that theory. The early Maryland settlers were the subjects of a Protestant king who had very little sympathy for them. Hence they were compelled to be more tolerant than their own Church allowed them to be. In other words, they could not help themselves. They were tolerant under protest, as it were.

It must be remembered, in the light of Mr. Lathrop's misstatements, that, only a few weeks ago, the Roman Catholic Spanish government, prompted by the Nuncio of Leo XIII., forbade the opening of a Protestant church in Madrid, built and owned by people who were not born Spanish subjects. There was not much toleration in that.

According to the *Catholic Universe*, November 30, 1894, Father Elliott, in his lecture to non-Catholics in Toledo, Ohio, read the Scriptural selection "from the King James edition of the Holy Bible," and this, continues the paper, "was a delicate compliment to his Protestant auditors." But if, as Rome claims, all Protestant versions of the Bible are false, garbled, heretical and mutilated, Father Elliott was guilty of a grave sin in using that Book to convert his Protestant hearers. We do not see where the "delicate compliment" comes in, and only a man who claims to be the representative of the only true church and religion, would have to resort to "delicate compliments" in order to get a favorable hearing.

The same paper makes the following rather surprising declaration:

"The attempt to commit the Catho-

lies of the nineteenth century here in America to all the deeds and utterances of those in the Middle Ages is futile, says an exchange. We do not hold that the popes have never been in the wrong nor, to quote Cardinal Newman, are we bound 'to defend the policy or the acts of particular popes, whether before or after the great revolt from their authority in the sixteenth century.' If the public law of Europe in the eleventh or twelfth centuries permitted them to declare forfeit the authority of tyrannical princes and emperors, it does not follow that they are permitted to do this now. We are Catholics, but we are also men, and though the essential tenets of the faith are immutable we ourselves change with a changing world. We accept with frank sincerity, with cheerful acquiescence, the principles involved in the rule of the people, and are content to abide the issue."

Well then, what becomes of the famous Roman motto, *Semper eadem*—always the same? J. A. D.

UNION BIBLE CLASSES.

WORK OF REV. D. M. STEARNS.

"The Lord gave the word: great was the company of those that published it." Psalm lxxviii. 11.

Our readers will thank us for calling attention to the Bible classes conducted by Rev. D. M. Stearns, pastor of the Reformed Episcopal Church of the Atonement, Germantown, Philadelphia, Pa. We speak within bounds when we say that hundreds of Bible students who love the Word of God and want to grow in knowledge of His revelation to mankind attend Dr. Stearns Bible Classes in the cities where he conducts them. We have personal knowledge of this, and the testimony of pastors of various denominations is that the most consecrated followers of the Lord Jesus, the best Christian workers and most loving disciples are to be found among his hearers. We earnestly advise all our readers in the following cities to attend

Dr. Stearns' classes :

NEW YORK:—Dr. Thompson's Presbyterian Church, Madison avenue and Fifty-third street, every Monday, 2 to 3.30 p. m.

Besides the work in New York Dr. Stearns conducts Bible classes in the following cities at the dates and hours named :

MONDAY:—11 a. m., Hanson Place Baptist Church, corner Portland avenue, BROOKLYN, N. Y.

MONDAY:—7.15 p. m., Baptist Church, BETHLEHEM, PA.

TUESDAY:—9.30 a. m., Reformed Church, STROUSBURG, PA.

TUESDAY:—1.30 p. m., BELVIDERE, N. J.

TUESDAY:—3.45 p. m., Presbyterian Church, Second and Bushkill streets, EASTON, PA.

TUESDAY:—7.45 p. m., Y. M. C. A. Hall, ALLENTOWN, PA.

THURSDAY:—Philadelphia Union Hall, 1122 Chestnut street, PHILADELPHIA, PA.

WEST PHILADELPHIA:—Y. M. C. A. Hall, 8 p. m.

FRIDAY:—3.30 p. m., Y. M. C. A. Hall, YORK, PA.

—Reformed Episcopal Church, Bolton street, near Lanvale, BALTIMORE, MD.

HARRISBURG, PA:—Y. M. C. A. Hall, 7.30 p. m.; and in the Central Presbyterian Church, WILMINGTON, DELEWARE, on alternate weeks.

SATURDAY:—GERMANTOWN, PHILADELPHIA, PA., Y. M. C. A. Hall, 8 p. m.

THE TWO WORDS.

One day, a harsh word rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Few swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
I bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

O, if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

—Sunday School Times.

THE ANTICHRIST.

BY REV. NATHANIEL WEST, D. D.

THE doctrine of a personal Antichrist who is the ruling head of an antichristian kingdom opposed to Christ, is one of the most clearly revealed truths of the Holy Scriptures. It is found in both the Old and New Testaments. It connects itself with Daniel's description of the *Four Great Monarchies*, or prophetic empires, viz. Babylon, Medo-Persia, Græco-Macedonian, and Roman (Daniel, chaps ii. and vii.)—the Metals in chap ii. and the Beasts in chap. vii., representing the same thing. After the cessation of Old Testament prophecy, the literature of the Jewish people, building itself upon the prophecies, sought to elaborate and expound the doctrine. With the rise of Antiochus Epiphanes, the persecutor of the Jews, about 170 years before Christ, the doctrine assumed paramount importance. Nothing could be clearer than that *this Greek Antichrist* was, in his person and career, the exact fulfilment of the "Little Horn" rising out of one of the *four* horns into which Alexander's Empire—the third prophetic empire—was divided. Compare Daniel viii. 9-27, with xii. 21-40. But more than this. In the same prophet Daniel, another "Little Horn" is predicted to rise, not out of the third, but out of the *fourth* prophetic empire (*i. e.*, the Roman), and to spring out of the midst of *ten* horns, into which that empire should be divided. This "Little Horn" of the *fourth*, or Roman Empire, thus rising after the Christian Church came into existence, was, like its predecessor of the *third*, or Greek Empire, to be a persecutor of God's people. *That* was to be a persecutor of God's people under the Law; *this* was to be a persecutor of them under the Gospel. The history of the former is given in the Books of the Maccabees and alluded to by Paul in

the eleventh chapter of his Epistle to the Hebrews. The history of the latter is found in the history of the Roman Empire, first as Pagan and second as Papal, while the full and final development of the Roman Antichrist in relation to the true saints of God, and particularly in relation to the Jews, is yet future. Compare Daniel vii. 8-28; ix. 26, 27; xi. 41-45 and xii. 1-13. The career of this horn is given as continuing "one week," *i. e.* seven years, or "times," during the first half of which the Antichrist rises to the summit of his power, inaugurates the "Great Tribulation" which lasts "a time, times, and half a time," or forty-two prophetic months (*i. e.*, 1,260 days), and then is destroyed by the Second Advent of the Son of Man. The duration of the career of the Greek Antichrist, viz. Antiochus Epiphanes, is given at 2,300 days. It is evident that the Greek Antichrist was a *type* of the Roman, and the two are not identical.

In connection with both these Antichrists, or enemies of the people of God, the Scriptures predict an appalling *Apostasy*, or *falling away from the Truth*. The fulfilment of this, for the Old Testament Church, is seen in all the prophets, even as the prediction of it is found in every book from the time of Moses, who foretold its culmination at the close of Israel's history, yet to be. One of its great stages was in the wilderness; another in the land of Canaan under the Judges; another in Jeroboam's and Manasseh's times and in the times of the later Kings; another in the times of Antiochus; another when Christ came and was rejected by His own people, the punishment of which was the destruction of Jerusalem and the Temple by Titus, A. D. 70, and the present dispersion of the Jews among all nations. The fulfilment of the *Apostasy* in Christian times began with the apostolic age itself. Paul tells us it did "already work" in his day and would culminate in the last

Antichrist who shall be destroyed at the Second Advent of Christ. As the *Hebrew Apostasy* continues throughout Israel's whole history, continued still and is to continue till Christ comes, so the *Gentile Apostasy* has continued throughout the whole history of the Christian Church, continues now, and will continue till Christ comes in person to put an end to both *Apostasies* and to the last Antichrist himself. (See 2 Thess. ii. 8.)

The Roman Antichrist was to rise out of the Roman power in its *tenfold divided state* (*i. e.*, when the Empire should be partitioned into separate kingdoms, or fragments). He could not, therefore, rise in the beginning of the Empire under Augustus, for the Empire then enjoyed its first imperial unity. He could not rise in the time of Theodosius, for the Empire was then divided only into two parts, not ten, by an imaginary line drawn North and South through the Mediterranean Sea, one half, the Eastern given to one of the two sons of Theodosius, viz. Arcadius, the other half, the Western Empire, given to Honorius, the other son. Not till the irruption of the Northern and other Barbarians, in the fifth and sixth centuries, was the Western Empire divided into its *tenfold state*—the Ten Horns on the sixth wounded Head of the Beast—the Roman Beast, according to John—and from which have sprung the present European States-system. *The Antichrist must therefore arise out of these.* It was Jerome who translated the Greek word "Apostasia" by the Latin "Discessio" (*i. e.*, "Departure," or "Separation") and taught that the "falling away" foretold by Paul was a separation of the nations from Rome, a dissolution of the Roman Pagan Empire, and not a "Departure from the Faith." Such a separation, indeed, did occur, and the Pope came in the place of Cæsar and united the political power of the fallen Empire to the power of the Church. The early

Fathers of the Church, however, and the unanimous judgment of all interpreters since the sixteenth century is that, by the "falling away"—*Apostasia*—is meant not a separation of the nations from the Empire, but a "*Departure from the Christian Faith*"—a standing off from the Gospel of Christ and substitution of false doctrine and order in its place. This Apostasy culminates in the Antichrist. (2 Thess. ii. 1-12.)

In our Lord's great prophecy of the End (Matt., chaps. xxiv., xxv.) He connects the falling away or stumbling with the fact that "lawlessness shall abound," and declension in piety and error, as well as mutual betrayal, mark the conduct of the professing Church. He puts this also in connection with the "Abomination that makes desolate" and refers us to Daniel's description of the Lawless One, or Wilful King, who sets up this "Abomination," sits in the Temple of God, and shows that he is God, and exalts himself as an object of worship, demanding universal homage. (See Matt. xxiv. 15; Dan. xi. 41-45; ix. 26, 27; xii. 11.) He further instructs Timothy that "the Spirit saith expressly that, in the last times, *certain shall fall away from the faith (apostatise)*, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; *forbidding to marry and commanding to abstain from meats* which God created to be received with thanksgiving." (1 Tim. iv. 1-4.) He gives more, of a similar kind, in 2 Tim. iii. 1-5; iv. 3, 4. No more faithful and damning picture of the progress of the Papacy and corruption of the Roman Church was ever drawn than this. The "*Apostasy*," its source found in the very Pit itself; its earthly agents no other than branded hypocrites and liars; deceiving, beguiling, smiling, seducing and lying, until conscience itself is gone;

its outstanding marks of *Celibacy* and *Abstinence* from meat—all are here. It is the looking-glass for the Papacy! It is the foredrawn portrait of which history gives the original.

Paul, interpreting our Lord's great prophecy of the End, develops, in the second chapter of his second Epistle to the Thessalonians, *the person of the Antichrist as foretold to Daniel and as referred to by Christ in Matt. xxiv. 15*, and expressly calls Him "that Wicked," "the Man of Sin," "the Son of Perdition," and describes his characteristics in detail. (2 Thess. ii. 3-11.)

John, in the Apocalypse, draws his whole picture of the Roman Beast and its ruling head, the Antichrist, from the Book of Daniel and our Lord's discourse. The Ten Horns rise on the sixth Head of the Beast and represent the present European States-system, the mediæval and modern kingdoms of Europe, from which the *personal* Beast, or Antichrist, was to come. (See Rev. xiii. 1-10, 11-18.) On this Beast, or Empire, the Harlot Woman, "Babylon"—not the literal, but the mystic Babylon, Babylon the contrast of the *New Jerusalem*, the *Harlot* in contrast with the *Bride*—sits. It means the alliance of the civil and religious powers. Just as in Pagan Rome the Cæsars and the priests were organically united, each supporting the other, and corrupting all by the wine of their adulteries, their magic and their mysteries, so has it been with Papal Rome. And just as the Imperial Pontiff was a Pagan Antichrist, the enemy of Christ, so is the Papal Pontiff an enemy of Christ, being a usurper of His functions, titles, offices, authority, and empire, a caricature of Christ and His Kingdom. His monogram is given as "666" (Rev. xiii. 18), "the number of a name," "the number of the Beast," "the number of a Man." The enigmatic caution of both Paul and John when referring to the Roman Power,

and speaking of Antichrist, leaves no room to doubt that the solution of the monogram is found in the word, "Lat-einos," *the Latin man*, whose numerals, added together, make "666," as do also the numerals of "Vicariivs Filii Dei," *Vicar of the Son of God*, a title worn on the frontlet of the Tiara by the Popes till Protestantism pointed to it, when it was removed! If, as some think, the words "Nero Cæsar" answer to the "666," and the Beast includes Pagan as well as Papal Rome, which many interpreters admit, the monogram would only be the more impressive on this account, and show what scope and depth of meaning are involved in these prophetic symbols and numbers. "Many Antichrists," indeed, existed in apostolic times, and many new editions have existed since, but that one great personal Antichrist should come, of whom all others were the types in various ways, John expressly declares. The great characteristics of this Antichrist are drawn by Daniel, Paul and John, crowned by the fact that he is to be a DENIER of both the Father and the Son, and this not merely as to the Incarnation, but as to the divine person and offices of Christ. The whole conception of "Antichrist" as given in the Scriptures shows clearly that the Antichrist is one who "denies" Christ while professing Him, as well as "denies" by opposing Him. The denier is the deceiver. The professed friend is, Judas-like, the adversary.

The early Fathers of the Church, prior to the Papacy, regarded the Antichrist as a *Person*, yet not apart from his kingdom. Antichrist is a *Polity* as well as a *Personality*. The Romish writers, especially the Jesuits, agree with this, but interpret the Antichrist either of the past as in Nero's time, or as referring to some other person in the past or present, or some one yet to come. He either *has* come and

gone, or is *yet* to come and go. The Reformers, while admitting Nero, like Antiochus, to be a type of Antichrist, yet held that the Antichrist was not only a Person and a Polity, but a *Series, or Succession of Persons; a Plural-Unit*, representing and comprising the entire antichristian Body, of which each in succession is the Ruling Head. Just as the Pagan Roman Empire and Emperor were Antichrist, so the Papal.

"Many deceivers are come into the world who confess not that Jesus Christ is come in the flesh: *the same is the deceiver and the Antichrist*"—that is, *many* are *one*, a plural-unit. "Antichrist shall not be one man alone, but many"—"multitudo Paparum"—many false teachers, many false rulers, even a whole government of usurpers. Paul has said that the "mystery of iniquity" did "already work" in his day, and would come to its height in the revelation of the "Man of Sin," whose appearing was then prevented by the existing *Pagan Roman power*. The Cæsar must be removed, and the *Pagan Empire*, before the Papacy can emerge. So the whole Church understood it even while holding that the "Apostasy" is the "Departure from the Faith." The proofs drawn from the history of the Church, after its temporal alliance with the State under Constantine, that the Apostasy found its organized expression in the Papal hierarchy and was antichristian to the core, were simply astounding, conclusive and overwhelming. All the best Catholics before the Reformation held the same view. Neander's History of the Church gives the most tremendous illustrations of it. Rome is the Babylon of the Apocalypse, Rome *ecclesiastical*, as well as *secular or Pagan*. It was the view of all the Reformers, a view sneered at to-day by Rationalism, Ritualism, and Broad Churchism alike. No viler men ever pretended to be religious than many who held the

"keys of Peter." No deeper sink of iniquity could be found anywhere on earth than in the Church of Rome, where sin was sold for money. Corruption, heathen abominations, heresy, schism, adultery, fornication, incest, simony, idolatry, drunkenness, murder, profanity, every crime forbidden in the Decalogue, with oaths and vows superadded, polluted the Papacy.

[TO BE CONTINUED.]

Prayers by Purchase.

The London *Christian*, October 4, 1894, had the following account of the method adopted by some French Roman Catholic priests for collecting money in payment for prayers:

"In the latest issue of *Le Christianisme*, Pasteur E. Borel-Brun, of the Evangelical Society of France, describes a visit recently paid to Arpajon, a village near Aurillac, Cantal, on the occasion of the festival of the patron saint. According to custom there was at each celebration of the mass a '*renage*,' or sale of prayers, at fifty centimes per pound! An abbe went through the pews of the crowded church, carrying a plate, and as money was placed upon it, he cried, 'M. — one pound. Mme. — two pounds; money paid.' The priest seated in the pulpit repeated the words aloud, and from time to time announced the ever-growing total of the pounds of prayers, and the money paid in purchasing them. Another priest, seated at the foot of the pulpit, duly made a note of the names and the orders. M. Borel-Brun concludes his article:—'In the third century of our era, Arpajon was Roman; afterwards it became Pagan. What progress have we made since?'"

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"W. S."

[That is a straightforward business letter from a man of intelligence, the very kind of man that ought to receive **THE CONVERTED CATHOLIC**, and with God's blessing he shall receive it for this year.]

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where we know good will be done, and our Christian friends will be blessed in sharing in the work.

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